DOCUMENT RESUME

ED 225 722 RC 013 762

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TITLE	The Education of Migrant Workers' Children--"The Training of Teachers." Course on the Intercultural Training of Teachers (Lisbon, Portugal, September 21-24, 1981).
INSTITUTION	Council for Cultural Cooperation, Strasbourg (France).
REPORT NO	DECS/EGT(82)-11
PUB DATE	30 Apr 82
NOTE	44p.
PUB TYPE	Collected Works - Conference Proceedings (021)
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	Community Characteristics; *Cross Cultural Training; Cultural Images; Cultural Interrelationships; Ethnocentrism; Foreign Countries; Instructional Materials; *Intercultural Programs; *Migrant Children; *Multicultural Education; Pilot Projects; Sociocultural Patterns; Stereotypes; *Teacher Education
IDENTIFIERS	*France; Germany; *Portugal; Turkey

ABSTRACT

A course on the intercultural training of teachers, organized by the Portuguese authorities, was a result of a Franco-Portuguese pilot project concerned with the development of intercultural training courses and teaching materials. Purposes of the course were to present the material prepared by the joint Franco-Portuguese team; to test and evaluate it on the basis of the participants' thoughts; and to draw up recommendations concerning the intercultural training of teachers in Europe. Participants were from 14 countries (France, Portugal, Austria, Cyprus, Spain, Denmark, Italy, Norway, Netherlands, Federal Republic of Germany, United Kingdom, Switzerland, Turkey, and Yugoslavia) and 4 governmental and non-governmental organizations. Topics covered in lectures, talks, and discussions in plenary sitting and in working groups were: presentations of the Franco-Portuguese pilot projects; examples of teacher training in Turkey and the Federal Republic of Germany; socio-cultural data relating to the situation of Portuguese migrants in France; mutual images (obtained from educational, tourist, and general publications and from questionnaires given to various categories of pupils); use of real life materials (materials suitable for use in teaching or training, but not made for that purpose); and practical teaching and the intercultural approach. Group reports and recommendations concluded the course. (NQA)

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ED225722

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EDUCATION & CULTURE

DECS/EGT (82) 11

The education of migrant workers' children — "the training of teachers"

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COURSE ON THE INTERCULTURAL TRAINING OF TEACHERS

Lisbon, 21-24 September 1981

COUNCIL FOR CULTURAL CO-OPERATION
School Education Division
Strasbourg
1982

RC 013762

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Strasbourg 30 April 1982 DECS/EGT (82) 11

COUNCIL FOR CULTURAL CO-OPERATION

The education of migrant workers' children - "the training of teachers"

COURSE ON THE INTERCULTURAL TRAINING OF TEACHERS

Lisbon 21-24 September 1981

Report by Mrs Micheline Rey von Allmen,
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"the Training of Teachers"

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1. INTRODUCTION

A course on "THE INTERCULTURAL TRAINING OF TEACHERS", organised by the Portuguese authorities, was held in Lisbon from 21 to 25 September 1981 under the auspices of the Council for Cultural Co-operation of the Council of Europe. This event, which was staged as part of the activities of the "CCC Working Group on the Training of Teachers" was one of the results of a Franco-Portuguese pilot project concerned with the development of intercultural training courses and teaching materials.

The purpose of the Lisbon course was:

- to present the material prepared by the joint Franco-Portuguese team, and to test and evaluate it on the basis of the thoughts it prompted among the participants;
- to draw up recommendations concerning the intercultural training of teachers in Europe.

Another result of the Franco-Portuguese pilot project will be the production of an intercultural teaching manual for use by teachers and teacher trainers.

The course was a multinational one, bringing together participants from fourteen countries (France, Portugal, Austria, Cyprus, Spain, Denmark, Italy, Norway, Netherlands, Federal Republic of Germany, United Kingdom, Switzerland, Turkey and Yugoslavia) and four governmental and non-governmental organisations (UNESCO, WCOTP, FIME and FIPESO).

Opening the proceedings, Mrs T Quintela, Course Director, introduced the Portuguese officials who had come to welcome the participants: Mr A Rallia, Secretary of State for Higher Education, Mr Moser, President of ICALP, and Mrs M T Rio de Carvalho, SESBE representative. They all emphasised the urgent need for intercultural education of children and young migrants as a fundamental option.

Ms M Rolandi Ricci, Administrator at the Council of Europe, outlined the organsiation's activities on the education and cultural development of migrants and explained how the course fitted into the work of the Group on the Training of Teachers. She summarised the group's main activities and listed the documents on intercultural education which it had produced, the majority of which were in print (see Appendix).

Mrs M E Ricardo Marques then took the Chair.

The course consisted of lectures and talks followed by discussions in plenary sitting and in working groups. Two groups, one French-speaking, the other bilingual English/French, discussed each of the topics covered. The salient points of the groups' discussions and proposals have been set out in the "group reports".

The following topics were covered:

- presentation of the Franco-Portuguese pilot projects;
- examples of teacher training (courses held in Turkey and the Federal Republic of Germany);
- mutual information: socio-cultural data relating to the situation of migrants;

- mutual images;
- use of real life materials;
- practical teaching and the intercultural approach.

They will be the subject of the following report.

2. PRESENTATION OF THE FRANCO-PORTUGUESE PILOT PROJECT

The two team leaders, Mrs M H Neves, Cultural Attaché, responsible for the teaching of Portuguese in France (Portugal), and Mr R Picherot, Inspector, Ministry of Education (France), spoke of the co-operation between France and Portugal and the work of the Franco-Portuguese pilot project.

2.1 Mrs Neves welcomed the participants, saying what a pleasure it was for her to be with them again, this time as a member of the society hosting the course.

Intercultural education was not an easy task. The members of the Franco-Portuguese team had gauged its difficulty in overcoming the obstacles to communication within the group itself.

The group and course organisers were anxious to agree on specific practical measures, but without losing sight of general educational goals. The Portuguese contribution thus concentrated on analysing the mutual images formed in the learning situation through personal experience and the materials around which the transfer and acquisition of knowledge occurred.

In Portugal, although the term "intercultural" was new, contacts between cultures went back a very long way, almost to the historical origins of the nation, "for better and for worse". One consequence of Portugal's former presence on the seas of the world, which had placed her among the colonial powers and forced her to undergo the painful experience of decolonisation, was to have made her familiar with cross-breeding and the diversity of societies and cultures. The Arab component of her civilisation was older still, and traces of it had remained. Today, the flood of Portuguese migrants was an equally important reality, but with a different meaning. They were no longer colonisers, but mostly workers of modest status whose social situation was one of domination. Furthermore, Portugal was not only an emigration country, but also acted as host to migrant workers (in particular from the Cape Verde Islands).

The intercultural experiments in which Portugal was involved, mainly with France, were fertile ground from which not all the benefit had yet been derived. The action-research in Fontenay-sous-Bois (in which Mrs Neves had participated) had played a pioneering role. Its purpose was to demonstrate that the introduction of Portuguese culture in French schools in addition to the Portuguese language would benefit both communities. This did not mean juxtaposition, but genuine integration. The next step had been to experiment with the setting up of an intercultural team of French and Portuguese teachers who would work side by side, share responsibility for the same classes and take a joint interest in the French and Portuguese children and in the relationship between them. In retrospect, two things had been particularly positive. Firstly - and this had subsequently been confirmed elsewhere - the degree of intercultural integration of the class was dependent on the degree of pedagogical integration of the intercultural

teaching team. Secondly, if the presence of several interacting cultural patterns was duly recognised pedagogically, it enhanced all the teaching done by the group. After the research team supporting the experiment had left, the work continued without outside help. This suggested that the self-management of intercultural education was not a myth.

In the light of the experience gained, and from a European perspective, it was essential to stress that interculturalism was not an abstract concept, but an actual social practice. Accordingly, it was not just a meeting or confluence of languages, but also, and to an even greater extent, a sociological, psychological and economic meeting, in short a social reality which required an interdisciplinary approach and practice for its elucidation. Hence the training of the necessary teachers required a similar approach. Interculturalism could not achieve its goals and become a long-term practice unless it took the institutional context into account and became integrated with it while influencing it. True interculturalism required the initiation of a process of reciprocity, open-mindedness and mutual influence. Interculturalism in this sense was a double mirror in which each person saw himself in the other's eyes. But we were in a social system. It was not a closed circuit because each person changed and hence his social environment changed too. Thus cultural identity was dynamic and societies were subject to change. The role of educators was to sustain the process with their differences and dialogues.

Europe should increasingly project the image of a set of multicultural societies jointly organising the realisation of their potential. Education should be one of the mainsprings of this common future, with due respect for similarities and differences. Interculturalism should be a factor in the development of education in Europe. The course would make a modest but resolute contribution to this venture.

2.2 Mr R Picherot said that the changes in French education raised hopes that, after a century of universalism, school was moving towards a kind of pluralism that derived benefit from differences.

With regard to the children of migrant workers, sustained and increasingly coherent efforts had been asked of the French teaching profession by central government and had actually been made by its most active members, some having clearly acted on their own initiative without waiting for ministerial instructions.

These efforts had been made in three areas in accordance with the guidelines given by the Council of Europe (and the Commission of the European Communities): help in learning French, the language of the host country, the teaching of native languages and cultures, and the integration of foreign communities, particularly children, into school life through the challenge of intercultural education.

There was still a great deal of inertia and reluctance in the teaching profession as a whole, but things were moving from year to year.

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New ventures included the organisation of a teachers' seminar, which was to be held on 15 and 16 October 1981, on the integration of regional cultures and languages into initial teacher training. This was a sign of an open-minded attitude towards cultural differences. Training colleges seemed extremely favourable. Similar developments might be expected with regard to the cultures and languages of migrant workers' children.

In the history of Franco-Portuguese relations, working friendships between fellow pioneers had led to a breakthrough in administrative regulations, in particular the 1973 Franco-Portuguese agreement on the integration of Portuguese language and culture classes into the school timetable. The same possibility had been given shortly afterwards to children of other nationalities and the schemes sponsored by the Commission of the European Communities (Paris 1976-79, Marseilles 1979-82) were concerned with the Arab, (Algerian and Tunisian), Spanish, Italian, Portuguese, Turkish and Yugoslav cultures.

Franco-Portuguese relations exhibited some very interesting features. The presence of Portuguese people was noticeable nearly everywhere in France. It had become familiar, but was still very poorly understood. Statistical studies had shown the extent to which Portuguese children were still excluded, relatively disadvantaged and culturally dominated. This was a clear-cut situation which needed to be explored if the partners were to be placed on an equal footing.

The course would make it possible to draw up recommendations, but also, out of concern for practical efficiency which was ever-present among the leaders of the Franco-Portuguese team and in the Council of Europe, produce teaching materials.

3. EXAMPLES OF TEACHER TRAINING

The CDCC Working Group on the Training of Teachers originally envisaged the setting up, for comparative purposes, of two bilateral pilot projects, one Franco-Portuguese, the background to this course, the other Germano-Turkish. For administrative reasons, the latter has not materialised. Nevertheless, it seemed useful to provide some information on teacher training schemes in these two countries, which are often conducted on a basis of bilateral co-operation.

3.1 Mr H Binay, Director General for the Education of Migrant Workers' Children Abroad (Turkey), spoke about the organisation of courses in Ankara.

In 1977, Turkey joined "the Council for Cultural Co-operation Training Teacher Bursaries Scheme", which was set up to foster relations between member states, by means of seminars to discuss the problems of education of migrant workers' children. Turkey offers an annual course for about 15 educationists from host countries, conducted in English or French. Other European languages, particularly German, are used when necessary. Travelling expenses are paid by the Council of Europe, other costs are met by the Turkish Government.

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The 1980 seminar offered:

- an introduction to the education system in Turkey (kindergarten, primary and middle schools, general and professional schools, etc) by officials from the Ministry of Education;
- aspects of government policy towards the education of migrant workers' children in the host countries and the resulting problems of repatriate children;
- visits to educational institutions at various levels;
- invitations to visit several historical monuments and cultural events.

3.2 Professor M Hohmann, Director of the ALFA Research Group, University of Essen (FRG), described a series of German projects

For some years, the Commission of the European Communities has been sponsoring a series of pilot projects in order to give effect to its directive of 25 July 1977. In 1977 - 78, pilot projects were being conducted by the CEFISEM (Centre de formation et d'information pour la scolarisation des enfants migrants) in France and by the ALFA (Ausbildung von Lehrern für Ausländerkinder) research group in the Federal Republic of Germany. Their concern was the training (initial as well as in-service) of teachers for migrant workers' children. This paper presents the ALFA group's experience.

Two different projects were conducted: in 1977, two courses were offered for Italian teachers and German teachers with Italian pupils in their classes; in 1978 two courses for Greek teachers and German teachers with Greek children in their classes.

Every Italian and Greek teacher working in the administrative area of Düsseldorf was included in the programme.

German teachers were in a minority, as these courses were meant to help foreign teachers working in reception and mother tongue classes to cope with the specific problems encountered there. In co-operating to try and solve such problems, in chairing panels together with foreign colleagues and in other joint activities, the German teachers allowed a piece of "inter-culturalism" to be included in the shared in-service training.

The programmes were developed and carried out in close co-operation with the Department of Education of North-Rhine-Westphalia, the responsible administrator in the Düsseldorf local government and the inspectorates of schools of the Italian and Greek embassies and consulates. A small group of experienced foreign and native-born teachers were prepared for their job as panel leaders beforehand. Every course was opened by a central meeting, where several days were spent informing participants about aims, procedures and contents of the programme as well as providing basic information (eg governmental instructions on migrant education, professional and social legislation on foreign teachers, problems of bilingualism, administrative regulations on schools, the organisation and planning of lessons etc). This

was followed by a series of five to six regional or local panels (chaired by the afore-trained teachers) where attempts were made, in conjunction with members of the ALFA group and other local experts to develop material for specific, circumscribed aspects of the foreign teachers' job, such as comparisons of government instructions for teaching maths in Germany and the country of origin; development of teaching units in geography and language development in mother tongue classes; production of an information pamphlet for migrant parents, etc. By the end of the course, these materials were made available to all participants for classroom use. Products of the Greek-German course have been published in a booklet on in-service training for Greek teachers. The most remarkable achievement was that of an Italian-German language course which is now available in print (Leggo/Lesen). All courses ended with another central meeting lasting several days, where products of the various panels were discussed and edited.

Difficulties arose mainly in terms of organisation and group dynamics. Nevertheless, it can be maintained that joint in-service training for foreign teachers can be successfully geared to the specific needs of foreign teachers, to the practical solution of classroom difficulties, to the production of tangible material, to satisfy demand in a wide area; and which is in tune with objectives of intercultural education. On the organisational level, these objectives are expressed in terms of bilateral co-operation. This is not to deny the long-term objective of multi-national teacher co-operation, but it appears that for the time being, the job will be done more efficiently and more productively as a bilateral one, all the more so since conflicts within and between national groups of teachers can thus be solved more easily.

4. MUTUAL INFORMATION: SOCIO-CULTURAL DATA

The Franco-Portuguese team has drawn up an outline - of which this course was a practical application - of what a mixed training course for mother country and host country teachers having to deal with multicultural classes might be like. The next four items are the themes which should be - and which, as it happens, have been - given priority in such training. They were presented by a mixed team, illustrating the fact that the course had been organised bilaterally and that, in an intercultural approach, the trainers too (and not only the trainees) should form an intercultural team. Although in practice one often finds oneself in a multicultural situation, this began as a bilateral venture. The use of the themes in relation to the Franco-Portuguese situation is therefore an illustration, a particular application, of general propositions that can be adapted to other contexts.

In teacher training, a distinction should be drawn between culture that is experienced and inculcated, but not learned (in the countries of origin and host countries), and objective knowledge of one's own and others' societies. Objective information is necessary because teachers often have incorrect or partial images of both their own society and their partners.

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4.1 Among the facts which teachers need to know to place their audience and their work in context, Mrs M Huart, Ministry of Education (France), selected those which describe:

- the position of the Portuguese community in France;
- the position of Portuguese and other foreign children in the French school system;
- the frameworks into which the work of the teachers in question can be fitted, the possibilities and constraints, in other words the actual and potential functioning of the school system in which they all operate.

In France, since the early 1960s, economic immigration has ceased to be an essentially cyclical phenomenon and is now a definite structural fact.

Four large communities - the Algerians, Spaniards, Italians and Portuguese - account for between two-thirds and three-quarters of the foreigners living in France. The relative size of these communities has changed in recent years and modified the internal structure of the foreign population.

The Portuguese community, which has settled in France more recently than the other three, has grown very large in a very short time. Since 1975 (or 1976 (1) it has been the largest of the four.

	1975 (2)	1979 (3)
Total population	52,599,430	
Foreigners	3,442,415	4,124,317
Portuguese	758,925	866,610
Algerians	710,690	782,111

Although most of the first immigrants were men, the internal structure of the Portuguese community now bears a partial resemblance to models which have arisen out of family immigration.

Women account for over 46% of the group as a whole and 36.4% of the Portuguese population are children under 17.

Like all immigrant communities, the Portuguese community is concentrated in the urban centres and heavily industrialised départements (the Paris and Rhône-Alpes regions together account for over half the Portuguese in France, and nearly half the Portuguese live in urban centres with populations of over 200,000). Nevertheless, the Portuguese population is more widely scattered and relatively more "rural" than the other immigrant communities.

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(1) Sources: INSEE 1975 census and Ministry of the Interior

(2) INSEE 1975 census

(3) SOPEMI Report 1980

The proportion of the population going out to work is significantly higher in the Portuguese community than in the other immigrant communities and higher too than in France as a whole (47,5% versus 46% and 41.4%). This applies in particular to the number of women going out to work (30.8% versus 21.6% and 30.3%). Portuguese workers, however, fall within the underprivileged occupational categories to an even greater extent than other immigrants do. Like other immigrants, they are worse hit by unemployment than French workers.

Schooling is compulsory in France for all children between 6 and 16 years of age, whatever their nationality. This period of schooling is largely covered by primary education, showing a relatively uniform pattern and lower secondary education, where the courses of study are more varied.

Foreign pupils account for a large proportion of the total school population. The figure varies according to the level and type of education.

Although the Portuguese community is the largest numerically, there are fewer Portuguese pupils (26% of all foreign pupils in primary and secondary education) than Algerian pupils (267,063 pupils = 30.5%).

The educational difficulties experienced by foreign children including Portuguese children are, as with all schoolchildren, the result of a combination of socio-cultural and socio-economic factors operating inside and outside the school.

The problem of cultural identity, which underlies all these factors to a greater or lesser extent and is crucial to all "migrants" takes on a particular significance at school, the place of socialisation and learning. One way of taking account of this problem and especially its linguistic and cultural dimensions, is to set up courses for migrant children from primary school onwards in their native language and culture. This possibility has been available to Portuguese children since 1973 in the form of courses which may or may not be integrated into the school timetable. The number of children attending these courses is estimated at 50,000 or more. Yet, in addition to the problem of integration into the timetable (the preferred practice), there is the further problem of actually integrating such courses into education and having "other" cultures recognised and taken into account by schools and by the educational system in general. Hence the need in particular for teacher training, both pre-service and in-service and the importance of the teacher training colleges and the eleven training and information centres for the education of migrant children (CEFISEM) set up as sections of the teacher training colleges.

4.2 Mrs M H Neves and Mr Texeira, Portuguese Embassy in Paris, presented the different types of courses organised by Portugal for teachers of Portuguese language and culture, viz:

- courses in Lisbon before departure to inform future teachers about the status of migrant families and of teachers abroad, and about the administrative and pedagogical problems they will encounter;

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- information courses on arrival in France, on the French school system (organised in conjunction with the CEFISEM);
- a new pedagogical support structure.

The problems facing Portuguese children in France were enumerated: adaptation to the language and to school, to the family after a greater or lesser period of separation, to French society and the urban environment, in the case of new arrivals, the break with their country of origin, and problems of cultural identity and of educational and vocational guidance, especially in the case of second generation migrants. The importance of contacts between school and the family was emphasised, as was the role that could be played, in relations with the community and in the social integration and cultural development of migrants, by the many Portuguese associations which had recently grouped together to form the "Council of Portuguese Communities".

Further information is contained in the Council of Europe's dossiers for the intercultural training of teachers, in particular the socio-cultural data on France (DECS/EGT (79) 109) and on Portugal (DECS/EGT (79) 119) and the socio-cultural situation of migrants and their families in France (DECS/EGT (79) 110).

5. MUTUAL IMAGES

The study of mutual images, like that of mutual socio-cultural information, is a prerequisite for an education geared to interculturalism.

The individual's perception of the world is determined by his or her culture. It is therefore of the utmost importance that teachers should have a clear awareness of the differences of image on the basis of which knowledge is acquired by individuals of different cultures.

The study of this concept was therefore the pivotal element of the course, as well as a fundamental contribution to intercultural thinking. It was illustrated by several speakers, on the basis of the Franco-Portuguese situation, with examples designed to stimulate awareness, exploration and analysis of the widespread ethnocentric approach to knowledge. The examples were taken from educational, tourist and general publications, as well as from questionnaires given to various categories of pupils.

5.1 Les silences d'une formation "culturelle" ou les tentations du moralisme pédagogique (The silences of a "cultural" education or the temptations of pedagogical moralism) (1)

Mr G Vignaux, Centre National de la Recherche Scientifique(CNRS) and Social Science Laboratory of the Ecole Normale Supérieur (ENS) of St Cloud, proposed the exploration of ethnocentric situations that would make it possible to identify the types of communication likely to be the origin of stereotyped images of both French and Portuguese realities. Such an analysis could be the basis for educational collaboration leading to exchanges and the development of future materials. Among these types of communication, the most indicative of the educational institution's work

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(1) The title deliberately parodies a recent paper by L Porcher: Les silences de la formation ou les tentations du technicisme pédagogique. A propos des conditions d'entrée et de circulation dans le système du Certificat d'Aptitude Professionnelle (CAP) par Unités capitalisables. ENS St Cloud CREDIF 1981

of technicalistic simulation seemed to be all the textbooks whose production it authorised or tolerated and which were traces of its discourse as well as instructions as to the conduct of that discourse. It was therefore necessary to identify the clichés and analyse the hierarchies of images whose logical stabilisation was encouraged by such discourse.

We shall now follow Vignaux' argument (extensive extracts thereof) as applied "to one of these French history and geography textbooks (lower secondary) whose attractive four-colour presentation usually gives the impression that they have something new to offer": "Milieux, Hommes e: Civilisations" (a second-year textbook).

The book's layout testifies to the new historians' economistic approach, which is greatly simplified here. The emphasis is mainly on problems of demography, production and consumption. On the basis of these criteria, it is usually easy to establish a hierarchy between nations, which in this case boils down to a dichotomy between rich and poor countries. Once postulated, this dichotomy has to be explained. Three types of reasons suffice: the first natural, in the sense of geographical resources, the second economic, and the third historical. The problem now is to combine these three types of reasons in such a way as to account for specific local characteristics and general imbalances. The technicalistic approach naturally prevails: the main thing is to rely on an apparent consistency of the explanations and to adjust that consistency through a careful choice of maps and illustrations. It is the logic behind this consistency that I wish to summarise here.

It is first of all assumed that all the countries of the world except for France, the United States and Canada rely on imports for their food and are therefore dependent on others. Yet the real imbalances are elsewhere. In the first place, we are told that, of the two blocs, capitalist and communist, it is the former which includes the great industrial and commercial powers, the world's locomotives, pulling large numbers of developing countries along behind them. Hence there are rich, industrialised countries and poor countries. The former import raw materials from the latter. The latter, having no industry of their own, have to import increasingly costly manufactured goods from the former.

Another large imbalance is due to the fact that the world is overpopulated: 80% of the world's population, so we are told, is concentrated in 15% of its land area. Demographic imbalances added to economic imbalances explain why people migrate from the poor countries to the rich countries.

Second stage: we are told that "history, soil fertility and technological progress are the main factors in population distribution" and that there are natural, historical and social reasons for poverty. Some countries have too much desert. The industrial regions, ie the countries of Europe, continue to attract migrants. These privileged regions have the advantage of their history. Let us therefore consider what is said about Portugal and its past.

In the chapter on the great voyages of discovery, out of 11 navigators, 2 Portuguese are mentioned: Bartholomeu Dias, who rounded the Cape of Good Hope, and Vasco de Gama, who reached India in 1498. It is pointed out that this was due to the progress made at that time by the Portuguese in the art of navigation and in shipbuilding: development of caravels and drawing of new maps. Portugal's role in European expansion is clearly specified: in 1500 Alvares Cabral took possession of Brazil, and when El Cano returned to Lisbon in 1522, he was the first European sailor to have circumnavigated the globe. The establishment of a number of Portuguese trading posts extending as far as China and Japan is also mentioned.

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The spices and other goods piling up on the quaysides of Lisbon testified to Portugal's wealth. Yet it is pointed out that the Portuguese sold spices and precious metals to other European countries in return for manufactured products. Hence the general European expansion outlined in this chapter is more that of Antwerp, Amsterdam and London. The Portuguese already satisfied the previously defined criteria for the relationship between poor countries and rich, industrialised countries. Moreover, there were too few of them to consolidate their empire.

This time the Portuguese are presented almost as if they were short of land ... but there was Brazil. Let us see what is said about its colonisation: "Lying opposite the Old World, its coasts began to receive European immigrants in the 16th century. The Portuguese colonised Brazil and brought black slaves from Africa to work the land. Other Europeans came. Their descendants mixed to form a motley population of half-castes. The Portuguese language and the Catholic religion were unifying elements. Racial segregation did not exist. Wealth was very unevenly distributed; making one's fortune was often a question of having the right skin colour. Shanty towns surrounded the city centres. In the plantations, the farm workers' squalid huts stood well away from the master's fine mansion".

A very ambiguous paragraph: the Portuguese founded Brazil, but other Europeans came. Who shaped it? Apparently this at least produced "half-castes", all Catholic and Portuguese-speaking. There was no racial segregation, but we are told that "making one's fortune was often a question of having the right skin colour" (?). Lastly, there are cities and shanty towns, huts and mansions. Brazil is therefore a poor country. Portugal, a poor country, made Brazil, a poor country ... What is to be done with poor countries? Our textbook is anxious to know, and the chapter entitled "Underdevelopment?" actually asks the question: "What is to be done?".

Our textbook takes sides. The experimental discourse lays the foundations of a technicalistic morality. Thus: contraception is not a solution for the poor countries, nor even food aid. The only solution is to help these people politically to find their own way out of poverty. As our textbook points out: "In many countries, the privileged would do anything to keep their place: governments are often dictatorships, ruling by terror".

Consequently: "Help from the rich countries is not always effective. If it is money, it very rarely brings the people relief because it is pocketed by leaders and officials or squandered on unnecessary purchases".

This, we are told, is what must be done: "Material and technical assistance is preferable: but is must be adapted to people's needs. UNICEF and the Government of Indonesia had decided to train midwives to reduce infant mortality at birth. When the young midwives in white coats arrived in the villages, the women were terror-stricken. They refused to give birth under the midwives' supervision and continued to go to witches who were ignorant and responsible for many accidents. UNICEF and the government therefore decided to train the witches, who became midwives in their own right.

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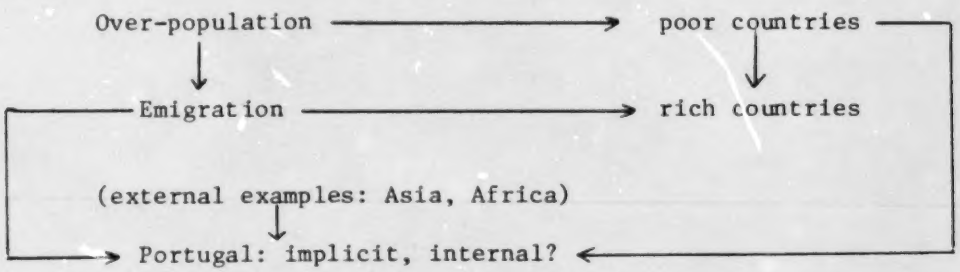
Yet the help given by the rich countries should be no more than a push in the right direction. It should encourage governments and farmers to help themselves and not expect perpetual aid. Thus, some governments carry out land reforms and the land is distributed to those who work it.

The rich aid-giving countries are not merely generous. They sometimes look at the internal affairs of poor countries and lay down conditions for helping them."

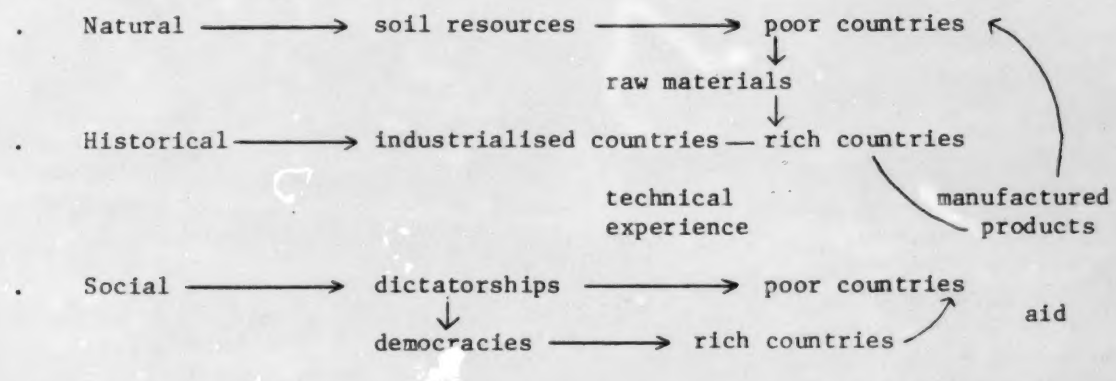
The poor countries must therefore be helped materially and technically. But beware of the prejudices and ignorance of these people! They must only be helped very little, so that they learn to manage for themselves. Perhaps their governments should be encouraged to carry out social reforms? So the rich countries lay down political conditions for their aid to the poor countries. Q.E.D.

All this is very logical and can be summarised as follows:

1. Imbalances in production and consumption



2. Reasons for these imbalances:



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3. Portuguese history

. One of the initiators of European expansion → exchange of raw materials for manufactured products from Northern Europe

. Today a poor country

. Brazil: a poor country founded by Porgugal

. Brazil: example of a society with great economic and racial inequalities

4. What is to be done with poor countries?

. Contraception = false solution

. They must be fed now

. Food aid: squandered, misappropriated → bad organisation

. Help them to find their own way out → change of society and economy

. Lay down conditions for aid

The steps in the argument are as follows:

1. a. There are rich countries and poor countries. The former, like France, are inhabited by active and industrious westerners living under a capitalist economy. The latter supply the former with raw materials and labour.

b. There are therefore foreign immigrants in France. Portuguese people can be seen arriving in France.

2. There are natural, historical and social reasons for poverty. The poor countries have fewer resources and no industrial past. They are ruled by dictatorships encouraging social exploitation and inequality.

3. Portugal is a poor country. Although one of the initiators of European expansion, it was unable to keep its gold and very soon fell under the domination of Northern Europe. It founded Brazil, a country which is now rich mainly in social injustice and poverty.

4. Poor countries must not be helped with gifts, which are always misused or misappropriated. They must be helped to find their own way out.

I shall not dwell on this conclusion. What I have tried to show is the relevance of, and need for, a careful analysis of the logic governing ethnocentric communication. I have chosen for this purpose the example of an "ordinary" textbook. Other examples exist: travel guides, holiday brochures, posters, media messages, encyclopaedias. Why not?

The important thing, however, is not to catalogue all the communications which, at first sight, are plainly ethnocentric or, more trivially, seem "prejudiced", but to understand and learn to identify how these famous silences of the educational institution on its own workings operate in practice through technicalistic discourse, and how patterns of discourse, indices of simulations, of images that a culture gives of itself and of others, are created by a certain form of language.

Constructing a difference means identifying in order to identify one's self. Justifying a foreign element means choosing some standards rather than others. Grading the others means arranging standards in certain patterns. These patterns need to be brought to light and analysed if we are to understand what types of ordinary criteria they use as standards and also specify the logical processes whereby these criteria are combined. Every day, these patterns reveal the existence of socio-cognitive operations to exclude or include discourses, images and arguments. They are essential to the unceasing work of simulation which every culture keeps up in order to define itself, and does so by making continual adjustments to the images of other cultures.

Observing and drawing attention to this constant interplay of discourses and images, arguments and silences, and having its patterns explained, are perhaps ways of progressing towards a more genuinely intercultural approach, in other words one more respectful of the ethnic aspects of all communication. Such a goal would at least have the attraction of being relevant to educational concerns.

5.2 Stereotypes and images

On the basis of a survey in which French people were shown some 50 photographs and asked which they thought were most "representative" of Portugal, Mr J M Poulhes, Ecole Normale Supérieur de St. Cloud, showed that stereotyped judgments were observed among the respondents: traditional agriculture, fishing, a lot of fish eaten in Portugal, dull and lifeless towns etc. Photographs about technology were often dismissed.

From the pedagogical point of view, it should be noted that similar surveys could be carried out in training colleges or by teachers and lead to a study of stereotypes as part of teacher-training, or even in the classroom.

5.3 Common myths of language

As a corollary to the analysis of school textbooks, Mrs M Teixeira presented a study of the images of Portugal and France formed by pupils in both countries from the information given to them. A long extract from it is reproduced below.

We adopted an open-ended style questioning. The format was different from that of traditional surveys or school assessments, the pupils being free to co-operate or not.

We devised three fairly similar questionnaires, whose point of view differed according to the target group.

- Questionnaire 1/ on France: given to Portuguese pupils living in Portugal and studying French as their first or second foreign language.

- Questionnaire 2/ on Portugal: given to Portuguese pupils living in France and studying Portuguese as their first or second language,

- Questionnaire 3/ on Portugal: given to pupils living in France.

The survey includes questions on: the language, the country, the people, socio-cultural life (music, films, literature, politics), personal feelings about the country, an overall appraisal, symbolic representation.

The material gathered is susceptible of several approaches and can be used as a basis for further studies.

In our interpretation of the results, we wished to identify the various elements making up the images of the two countries and discover the origins of these elements. We shall attempt here to draw a first parallel between these three inquiries, with reference to the implicit status of the two languages and the images of the two countries.

French: Among the Portuguese pupils, the desire to communicate with French people, together with the desire to get to know France, stands out as the first reason for learning the French language.

French is regarded as an international language which makes it easier to communicate with other peoples. It represents a respected culture and a country whose importance is often emphasised.

Portuguese: Only half the French pupils consider that it could be interesting to learn Portuguese, and only for those who intend going to Portugal or who might have dealings with Portuguese people in a professional capacity. Negative arguments used against the choice of Portuguese include "Portuguese is not an international language", "Portuguese is not a widely known language", and "it is a language spoken by very few people", and hence of little value on the labour market.

This idea of the value of a language in practice and as an investment for the future is not found among the Portuguese pupils in Portugal. For them, French is the key which will open the doors to other cultural worlds and enable them to make new friends. In Portugal, not only are languages not judged according to their "commercial" and practical value, but French also enjoys a privileged status founded on a long cultural tradition. This is why we find a secondary and underprivileged status of the Portuguese language in France, underlying even the affirmative answers of migrant children. Nearly all of them are undoubtedly in favour of learning Portuguese, but the arguments given are mainly of an emotional nature.

The study of Portuguese is essentially a means of maintaining contact with one's country and with the members of one's family who have remained there. Portuguese is not recognised as being comparable to other European languages. There is one very revealing answer, negative this time: "Studying Portuguese would prevent me from learning another language". Does that mean, in view of the attitude prevailing in France: "Another, more useful language?"

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The choice of Portuguese, when it is made, is determined by one's national and family origins. We found this feeling towards the language even among young people and adults from Portugal living temporarily in France and speaking both languages. To them, Portuguese means family and friends, while French means working and studying. Consider this testimony:

> "To me, Portuguese means warmth and friendship. It is yellow and red. French is poetry and literature, but also hypocrisy and ambition. Cold colours: white, black and brown".

France: The French people living in Portugal think that France is a marvellous country which they would all like to get to know. They would visit the monuments and museums there. They refer very precisely to the most famous monuments in Paris which they dream of visiting. They also state fairly precisely what they would buy in France: perfumes, fashionable clothes, cheese and postcards.

A significant number of them would like to have been born in France because it is a big, important and developed country. Those who answer "no" to the question - "Would you like to have been born in France?" - do so because they are satisfied with Portuguese nationality. There are hardly ever any negative remarks about France.

When asked questions about France, the Portuguese migrant children always answer by drawing comparisons with Portugal. One out of ten would like to live permanently in France. We have noted that these are the youngest, often born in France or having lived there since early childhood. Their reason for this preference is that their friends live there. Those who answer this question in the negative do so because they prefer Portugal to France, not because they would not like to live in France. Few of them make truly realistic comments: "Living in France is better for school and work; Portugal is for holidays". Some stress the advantage of having two countries: "I would not like to have been born in France because, as I am Portuguese, I can travel from one country to the other. If I was French, I would only know France". Only two out of ten are against living in France. The reasons given are the climate (the cold and the rain), the dirtiness and violence of the towns and the coldness of human relations. Only three pupils mentioned the feeling of being out of place in France.

On the other hand, the opposite feeling is very noticeable. They would prefer to live in Portugal because they feel freer in their own country. This freedom appears to be necessary for playing and having fun. It is the difference between the closed and confined space of French towns and the open space of Portuguese villages.

The image of France remains very prestigious, although this aspect is emphasised more by the Portuguese people who do not live there. France seen from the outside does not coincide with France seen from the inside in the everyday reality of the migrant child.

Portugal: The French see Portugal as a beautiful, warm and sunny, but poor country. A large number (2/3) would like to go there, visit Lisbon and unspecified monuments, and above all go to the seaside for a holiday.

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The answers to the other questions are also very vague (eg they would buy souvenirs, typical objects or interesting objects) or even non-existent. We find no answers on music, films, literature and politics.

The Portuguese people living in France think that Portugal is a beautiful country in which the people are calm, cheerful and friendly.

Nearly all of them would like to live forever in Portugal, attracted by their family and friends and the new house built in the wide open space we have already mentioned; attracted also by the unquestionable feeling of belonging to this country with its warm and sunny climate. The contacts they have with Portugal are normally in summer, to be reunited with their family and spend their holidays in the best possible way.

These holidays are therefore a special time of year, a time for going to the beach, for festivities, gatherings, visits and walks which gives a fairly remote view of the country as it really is - it is having a holiday with the family, forgetting the year's problems, escaping from the usual constraints.

Contact with contemporary Portuguese socio-cultural life is apparently restricted. Historical monuments are visited, but the opportunity is not taken to find out the latest film or music news. Brazilian serials are watched on television, but the face of the President of the Republic or the name of the Prime Minister are barely recognised.

Portugal has become the land of holidays. Their "Portuguese culture" is that of the Portuguese people in France.

The Portuguese books and authors mentioned are those appearing in the textbooks used by Portuguese teachers in France. Teachers have confirmed that the films mentioned were seen on school outings.

The singers named are hardly known at all outside France. This is true of Linda de Sousa and Roberto Leal, who come top with Amalia Rodrigues, who is undoubtedly the most widely known Portuguese singer. Of the most famous contemporary Portuguese singers, the only ones known are those whose publicity is aimed particularly at migrant audiences.

Even without the results of a similar survey on Portuguese people of the same age and educational standard living in Portugal, we can say that their cultural frame of reference is no longer the same .

Portugal as seen by these migrants is too much like the stereotypes disseminated in France - and the results of these questionnaires tie in with the conclusions of the analysis of history and geography textbooks and even that of the photos. It is the country of tourism, sunshine, warmth and the sea.

We find the same elements again in the answers to the questions on symbolic representation. Symbolising Portugal, we have the sun, the sea, the heat, the beach and happiness, alongside the cock of Barcelos and the bottle of port.

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Hence we have just confirmed the hypothesis with which we began - which was based on information obtained from teachers and other people familiar with these matters - that the images which young people have of France and Portugal are reflections of the most widespread stereotypes in the country in which they live. These clichés are reproduced by the family, television and even school.

They are superficial images, picture postcard or tourist poster images.

Although the Portuguese have a picture postcard image of France, it nevertheless suggests cultural prestige, technical success or the weight of history. It is a picture postcard marked with a few names from the past and the present, the shadow of a people, whereas the picture postcard which symbolises Portugal for French children is merely a sun-drenched beach in summer under a blue sky. There is a tendency to think that this beach is empty; it suggests neither the traces of a people nor the sounds of a language.

Even Portuguese migrant children are contaminated by this image, which is the most widespread stereotype. On their beach, there are familiar faces, smiles and words of welcome.

We should nevertheless like to end here with an optimistic conclusion aimed at school teachers. We are convinced that anything that transcends the picture postcard image and helps to put the clichés in perspective is due mainly to school and, let us not forget, to those teachers who are not afraid to go beyond the syllabus.

5.4 The discussion highlighted the difficulty of apprehending stereotypes (as distinct from emblems). The images they convey are not false, which would make things easier, but partial. Stereotypes bring about a "trivialisation" of culture in that they tend to present individual aspects as the whole truth.

The role of education is not eliminate clichés, but to show why they are partial. Care must be taken to construct the most faithful image possible of what the society (immigration or emigration) really is. To this extent, school must be a process of "detrivialisation".

In teacher-training, "detrivialisation" must show that there are contradictions in society: you don't have to live in Paris to live "French". This approach does, however, have its limits: although the purpose of "detrivialisation" is to provide an objective and accurate (neutral) knowledge of reality, it must not obscure the fact that life is not all reason, but also subjectivity and passion.

We have seen that second-generation migrant children probably share some of the stereotypes of native children. What distinguishes them is inculcation by the family. It is therefore essential that school should be in close contact with parents and migrant circles (particularly immigrant associations) so that clear relations can be established between the family and the educational institution

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6. REAL LIFE MATERIALS

After the first two themes, which are necessary preliminaries, the others represent a methodological introduction to practical teaching. In the present state of intercultural practice, it makes more sense to go from the general to the particular than the reverse because the experiments are still too few in number to constitute a sound reference framework.

Mr L Porcher, Director of the Social Science Laboratory, Ecole Normale Supérieure de St. Cloud, explained the role of real life materials (which may be defined as all materials suitable for use in teaching or training, but not made for that purpose), as distinct from teaching materials proper (textbooks etc), which were still of great value, but which would be likely to become too inward-looking unless supplemented by real life materials.

Of these materials, the media, especially written and spoken news, were particularly significant in an intercultural situation because they were an opportunity for migrant children to become integrated into the host country as well as maintain contact with the country of origin. Examples of the use of these materials would be given later on.

The advantages of the use of newspapers in intercultural education were of three kinds:

- social: they were social objects which commanded attention in everyday life, instruments which conveyed information, impressions and opinions in the country of origin and the host country;

- linguistic: they presented a language of communication (written or spoken);

- semiotic: they constituted highly coded messages. Each country had a different way of treating information. Each approach was highly instructive.

The Franco-Portuguese team had brought a number of items of real life material on which it had worked. The purpose of the course, however, was not to present detailed studies and pedagogical recipes, but to suggest approaches. One could thus go beyond the Franco-Portuguese context, which was only an example here, and adapt them to other intercultural contexts in the immigration and emigration countries.

Nevertheless, here were a few examples of the use of original materials:

Mr J M Poulhes reported on the study based on the media. A fairly representative sample of press and radio news had been formed on the basis of news gathered over a period of a week from the five most widely read French daily newspapers and from recordings of the 7 o'clock news bulletin on three radio stations (one state-run, two private). This had enabled comparisons to be drawn between broadcasting and the press, between various radio stations and between various newspapers, and to observe the importance given to foreign news, in particular news about Portugal, and the relationship between headlines and content.

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Work could be done on listening (radio news): memorisation, presentation of news, types of language used; and, in parallel, on reading (press news): presentation of news, language used, journalistic style. In methodological terms, this meant taking one of the media, studying its structure, the language and the relevant news, then, on the basis of that knowledge, drawing a comparison with other media: what are the similarities and differences? Where are they? In the presentation? In the language? In the content?

Mrs M L Guinote, on the basis of a comparative analysis of Portuguese and French newspapers dealing with the same topic, showed that the way the facts were presented depended on the point of view adopted in relation to world events. This situation of contrast might be a source of suitable material for prompting discussion about the social and linguistic features of the countries concerned.

Mrs I Vale Fereira described a collection of original materials (daily and weekly newspapers, news bulletins on radio and TV, postage stamps, advertisements, menus etc) made in Lisbon from the same intercultural perspective.

Broadcasts in Portuguese could be used for the training of teachers, the teaching of Portuguese as a foreign language and the teaching of Portuguese as a mother tongue in a mirgrant setting. As the language and culture of migrants were influenced by the cultural environment of the host country, it was all the more useful to present authentic materials from the country of origin which would make it possible to draw comparisons between the (cultural and linguistic) situation in the migrant environment and in the country of origin.

The aim was to identify the media as social objects whose nature was defined independently of the listener or reader (daily, official, political colouring, etc), to describe them as organised objects (typesetting, different sections, layout, relationship between headlines and content etc) and to recognise their linguisitic and cultural functions (cultural and linguistic prerequisites, target groups, etc) (1).

It would be useful to develop education in listening to and reading the mdedia: the messages carried by the media were segregative to the extent that every individual could receive a different message. Yet, for that very reason, all the pupils of a class, whatever their nationality, were in the same situation: each one had his own manner of perception. It was therefore a question of comparing the different approaches.

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(1) Cf Charles de Margerie and Louis Porcher, Des media dans les cours de langues, Clé internat, 1981.

7. PRACTICAL TEACHING AND THE INTERCULTURAL APPROACH

The intercultural approach to teaching finds an ideal setting in what are known as "discovery activities". This term in fact embraces two separate realities.

Discovery is first of all a teaching method, ie an approach and an attitude which apply to all types of education. The discovery method is not an end in itself; it is a means of enabling the child to attain knowledge, self-expression, creativity and independence. If we were to try and define this method, we might say that it is above all one of activity and curiosity. When faced with a problem, children, through a combination of teamwork, individual thought and group consultations, will be led to formulate hypotheses, to compare them, to seek by all the means available to them - documents, interviews, experiments, firsthand observation - criteria for confirming the hypotheses, and lastly, to adopt one of them. This process calls upon the faculties of curiosity, analysis, research, communication, synthesis and discussion, which traditional teaching methods have tended to neglect.

The word "discovery" is also used to describe a number of subjects, in particular those in which this teaching method is applied in primary education.

Many topics dealt with in the classroom allow an intercultural approach. Several types of activity were therefore presented as examples. In native language and culture classes, the purpose of intercultural education is to help the pupils to come to terms with their environment. Although the learner is expected not only to learn, but also to achieve a certain self-awareness and awareness of others, it is important to take account of pupils' individual learning pace, comments and contributions. The learners' speech is of great importance because of its emotional dimension: acceptance and refusal, outlook, images, taboos etc. All knowledge of being, all receptiveness to others in their similarities and differences, leads to an awareness of one's own image and one's own culture. On that basis, others will be perceived with greater tolerance and acceptance.

It was in this context that Mrs F Ferreira, Portuguese Embassy in Paris, presented a sequence corresponding to a component of the Portuguese language and culture syllabus for migrants. A study of Cistercian abbeys served as the framework for a study of the role of monastic schools and the relationship between Portuguese art and the European artistic movement. The abbeys of Fontenay and Alcobaça were compared (factors underlying their construction, architecture, history, present situation etc) and the pupils' attention was drawn to both the similarities and differences.

Mrs O Duarter, Portuguese Embassy in Paris, presented a dossier on the study of cod. On the basis of a typical Portuguese dish, "bacalau dourado" comparative studies could be made on a number of aspects: historical, geographical, social, technical, culinary, linguistic, semantic etc. Examples included the activities and customs associated with fishing, the types of boat used, the origin of seasonings and the standard features of cooking. Several approaches were possible, eg traditional songs, sayings and proverbs, names of seasonings in Arabic and Portuguese etc.

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A dossier of this kind could be used at different levels. It was for the teacher, of course, to choose from the information available according to the pupils he was teaching and the aspects he wished to emphasise.

The sequences devised by Mr B Blot and presented by the French team provided a number of methodological suggestions. They were based on materials from eveyday life, eg:

- A packet of nasturtium seeds: what to do with seeds was explained by means of a diagram; the diagram was to be reformulated in writing, in the form of instructions. One could observe the modifications (removal of some elements and introduction of others) entailed by a change of code.

- A mail order catalogue: this would be used for leaning to find the articles wanted and to place orders in accordance with various precisely formulated requirements.

- A cartoon published in the press: a cartoon on the presidential election could be analysed from a semiological standpoint to determine its essential meaning in the context of French political life.

- An insurance policy, which could be used in various ways: study of layout, reading, graphics, use of figures, interpretation of colours etc.

- A dossier produced by the Centre National de Documentation Pédagogique for schools radio: an environmental study of the Creuse could be used for comparing the internal migration of the past with the external migration of the present (with reference to the booklet "Migrations d'autrefois, maçons limousins").

The last example of intercultural activity, which illustrated the field of artistic expression and, in particular, music conceived as a universal language, was particularly appreciated.

Mr Picherot, with the asistance of young Portuguese musicians, had established parallels between folksongs of several countries (Portugal, France, Greece and Hungary). These parallels related to the melody, measures and basic rhythms and, more generally, to the inspiration (rural, mountain), as well as to the intention or function: dancing, escapism etc. They enabled pupils and teachers of different cultures to determine ways of passing from one cultural background to another.

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8. GROUP REPORTS

French-speaking group

Chairman: Mr Felice CONDO
Rapporteur: Mrs Solange PARVAUX

morning, 22 September 1981

Preamble

Sociological, educational (inter alia, about education systems) and statistical information gives a first impression of the specific character of a community, of the difficulties of integration it encounters, of the potential it contains, of its development; it can be a first step towards communication and more suitable educational provision.

For whom?

- Teachers in the host countries and countries of origin;
- The staff of the various administrative structures of school (head-teacher, caretaker, inspector etc) and of the municipality in the host countries and countries of origin;
- French and immigrant associations, parent-teacher committees and trade uniors in the various countries.

In what form?

a. oral and direct, as far as possible (courses);

b. written, clear and concise or more detailed, supplied by various bodies, including the Council of Europe;

c. written, produced by the teachers themselves to be read by the pupils or produced jointly between teachers and pupils about the school, the region, etc.

When?

Course I - for foreign teachers

a. Before leaving

- duration of more than a week of possible or adjustment of the content taught on the one-week courses;
- sociological information all the more necessary as the teachers do not come from the same background as their pupils and have no knowledge of the host country, or indeed of the language;
- background material on the life of the host country and its education system,
- presence, if possible, of a representative of the host country,
- written material - produced, eg, by the CCC

b. In the host country

- on arrival - during the year, if possible involving teachers from the host country.

c. Initial training

- make teachers aware of the possibility of their having foreign pupils, or of the return of migrant pupils.

Course II - for host country teachers

- in-service training;

- initial training - make teachers aware of the problems of intercultural education.

Where?

Written material circulated

- to the various training colleges;

- to school libraries;

- to public libraries.

Conclusion

This training should enable teachers to increase multi-disciplinary activities in schools, enabling the various cultural identities to be genuinely taken into account and be better known.

French-speaking group afternoon, 22 September 1981

Mutual images

Stereotypes: What is a stereotype?
Should we reject them or take them as a starting point?

Teacher training

Teachers often have a limited knowledge of the countries of origin of immigrant children because they did not have the opportunity to study them in the syllabuses in use when they were at school. Teacher training must therefore take this shortcoming into account, give them information on the emigration countries and teach them to identify what is true and false in the stereotypes so that they can then help their pupils to understand, accept or reject these stereotypes of clichés - and hence improve their knowledge of their country and themselves.

- The group hopes that the Council of Europe will be able to support a detailed study of mutual images because the better they are known, the better the teacher and pupils can accept their identities.

- Compilation of written or visual material in conjunction with the countries of origin or teachers from them, to be distributed as widely as possible to Ministry of Education information centres and school libraries.

- Inclusion in history and geography syllabuses and in teaching in general, wherever the curriculum permits (cf instructions on teaching music, Ministry of Education - schools), of the history of the civilisation and geography of the countries of the children making up the class, to give them a better understanding of the periods when the history of the civilisation of their country became intertwined with our own history.

morning, 23 September 1981

Use of real life material for intercultural purposes, especially with multicultural classes

The real value of real life material is that it provides a means of

- supplementing and enlivening the information contained in textbooks,
- analysing and understanding stereotypes by way of a comparative study of materials and behaviour patterns,
- motivating pupils more effectively using their experience, assisting their integration into the host community and enriching their knowledge of one another.

Real life material should be used on a systematic basis, at regular intervals determined according to age and the type of class. It becomes anecdotal if used too infrequently.

It must be varied to be effective (visual, oral, audio-visual).

Analysis of possible educational uses of one type of material presented, France Inter 7 a.m. news - 5.2.81 :

- study of communication techniques (music, use of headlines, arrangement of items),
- linguistic comprehension,
- decoding of headlines and underlying assumptions,
- study of the features of the civilisations mentioned,
- development of critical judgement by comparing the news given by several countries,
- developement of a sense of independence vis-à-vis the mass media,
- increased awareness of the international context.

NB : The same material can be used at different levels provided that the target groupes and aims pursued are clearly defined.

Origin of material

- The children themselves can bring material taken from their everyday environment (eg newspapers) as this creates links between school and home ;

- The host countries and countries of origin should collaborate in improving the distribution channels for such material.

Teacher training should include training in the use of authentic material, if possible on the basis of specific examples.

The Council of Europe should contribute to the production and circulation of teacher's notes for using as much material as possible from different countries.

afternoon, 23 September 1981

Practical methods and intercultural activities

1. Methods

If intercultural activities are not to be relegated to the fringe or regarded as mere entertainment, there must be consistency between the spirit and practice of intercultural activities and the teaching methods commonly used by teachers in the countries of origin and host countries.

2. Teacher training

For this purpose, it would be desirable to introduce two-way exchanges between teachers from the host countries and teachers from the country of origin, at school (in the classroom or at liaison meetings, which should be arranged if there are none) and in joint in-service training courses.

Initial teacher training should promote awareness of intercultural teaching methods, and encourage their use, if possible with the co-operation of experienced teachers from the countries of origin.

3. The status of mother country teachers in host country schools

Thus, with more frequent contacts and exchanges on educational matters, the status of teachers from the countries of origin, assuming that they have one, will cease to be merely theoretical and become a reality.

4. Background materials

It would be desirable for the Council of Europe to facilitate the publication and distribution of existing intercultural materials showing a methodology, as is the case with the materials presented by the Portuguese team in the plenary session.

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These materials should be used in training colleges (pre-service and in-service) to contribute to the training of teachers and stimulate their creativity.

5. Making parents aware of intercultural teaching methods and their educational value

6. Curricula

Intercultural activities should be included in the curricula of the various European countries, whether they are immigration countries or not.

French-speaking group 24 September 1981

The use of music in intercultural teaching

Music provides motivation and enrichment and can give rise to particularly instructive interdisciplinary and intercultural teaching activities. It is a common heritage.

The teacher should start from the known or estimated musical repertoire of his pupils and use songs from his pupils' various countries of origin to lead them to a gradual discovery of more sophisticated and different musical techniques.

Possible ways of using a song

- learning of the song;
- study of the words of the song: its vocabulary, the themes treated, the forms of expression;
- study of musical phrase;
- if possible, transition to a study of musical coding;
- mathematical work on the notes (how many notes, ie how many voice modulations, how many times does the same note occur, what is the distribution of these notes etc);
- study of the social function of the song;
- more general significance,
- memorising of musical themes and of vocabulary through the learning of songs;
- work on the types of instruments used;
- making children aware of their differences and similarities through a comparative study of songs from different countries.

Material

- need for training colleges and schools to acquire musical material (records, cassettes, words of songs, scores) from the various emigration countries.
- use of "human material" - singers, pupils, parents etc - in the classroom.

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Teacher training

- convince teachers that it is not always necessary to have a sound musical education to make good use of songs in intercultural teaching;

- teach them a method for using songs;

- draw their attention, in pre-service and in-service training courses, and in courses organised in their countries of origin before their departure, to the fundamental role which the study of music and songs can play in intercultural education and emphasise their educational value.

Bilingual group

Chairman: Mr Torben RASMUSSEN
Rapporteur: Mr Andreas KARAGIORGES

morning, 22 September 1981

During the discussion the following issues were referred and examined:

- Interculturalism is a concept which must influence both basic and further teacher training, both in sending and in host countries;

- Interculturalism can be one of the answers to the problem of education and coexistence in a mobile world;

- Every teacher irrespective of his future involvement in teaching must be helped to be aware of the problems of migrant children's education, even in the case that he/she will never be employed in areas where migrants live;

- Headmasters, school administrators and Ministry of Education officials need to be aware of the problem of the present multicultural and multi-ethnic situation of the schools in many countries;

- It is accepted that teacher training can easily be divided into two branches: the basic or initial training in which very basic and fundamental issues of interculturalism can be included and the further training by which teachers in service are supported to solve problems deriving from their teaching reality with migrant pupils. The in-service training should be of a more specialised form;

- The co-operation among mother and host countries is of utmost importance. The training of teachers must be supported through the availability of funds, media, information, data, etc.;

- The exchange of visits between teachers of sending and receiving countries is of utmost importance;

- School curricula, book production, teaching media are closely linked with teacher training and must be examined in due course;

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- The problems of equivalency of diplomas, the status of the teachers, the validity of certificates, etc must be examined by an international agency;

- Parents and parents' associations can play a vital role in the development of intercultural education.

afternoon 22 September 1981

In the afternoon session the following issues were raised:

- Difficulties arising from stereotypes in geographical and historical facts create a lot of problems for teachers involved in the teaching of migrants. Defolklorisation is considered as a necessary procedure in order to equip teachers with relevant, precise, up-to-date data and information;

- Teachers should take into account not only the culture of the country of origin but also the culture developed by the community in the host country as a result of its interaction with the natives;

- The lack of precise, accurate and real information for contemporary life, economy and culture in the mother country is considered as a real problem for the teachers who are involved in migrant children teaching;

- Ethnocentric and nationalistic tendencies in the production of text-books in use all over the world should be avoided. The Council of Europe can play an important role in supporting projects for the production of textbooks which avoid nationalistic and racial attitudes;

- The need for proper audio-visual teaching material for the training of teachers is stressed. The participants consider that the Council of Europe can play a role in the promotion of such a project;

- The registration and dissemination of information concerning pioneer work in the field of teacher training will be of great help to teacher trainers and teachers, and there has been a suggestion that this work should be undertaken by the Council of Europe;

- The ability of the mother tongue teachers to speak the language of the host country should be considered as an important qualification for their selection to be posted abroad;

- The role of the mother tongue teacher as a social worker and as a liaison between migrants and natives was mentioned.

morning 23 September 1981

Several issues related to the use of original material in linguistic and intercultural teaching for teacher training were examined. It was stressed that it is of absolute necessity that teachers should be aware of life realities, both in mother and host countries. Mass media can offer a first hand information in this field. It was stressed that the use of alive, current and interesting material can promote intercultural education. It was also emphasised that authentic materials cannot replace pedagogical materials.

The importance of motivation was mentioned as a vital criterion for the selection of teaching media and materials.

Teachers' guides and other relevant reference books for the methodology of the use of motivating mass media information might be of great help and support to practising teachers. The Council of Europe should play an important role in promoting such productions among member states.

afternoon 23 September 1981 - adopted text

Issues related to the difficulties deriving from the similarities and differences between cultures were examined. Things seem to be easier when the cultures of host and sending country do not lie far apart, while the situation becomes more thorny when there is a great difference in religion, social beliefs, principles of life, eating habits, etc. It was noted that, in cases of great differences lies a great risk of discrimination. In such cases an intercultural approach in educational procedures may ease the situation and encourage tolerance.

Comparative studies on several countries concerning items like religion, family structure, society, values of life, etc, could offer valuable information in teacher training and support to practising teachers. It would, therefore, be helpful if such projects were undertaken by the Council of Europe.

The role of the teachers from sending countries is considered as very important in bridging the gap between the new environment and the migrants. They can act as teachers, social workers and animators. Their ambassadorial role can ease the social resettlement of the migrants considerably. The school itself can bend to several differences without much difficulty, such as school meals, religious worship, school uniform, etc.

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The inclusion, whenever possible and relevant, into school programmes of subjects related to minority cultural studies, which will be open to any students, both native and migrant, will create a better social understanding, will avoid labelling of migrants and will lead to the enrichment of local cultures.

morning 24 September 1981 -
adopted text

Music, with its emotional appeal, creates a very positive incentive in a multicultural, educational setting. It encourages understanding and mutual respect among people of different cultures, promotes tolerance, and can be an important contribution both to cultural maintenance and to the intercultural education of all children.

Teachers should be helped in this field both during their initial training and in in-service training. Music experiences from a different culture in the basic training creates an understanding of that culture for every teacher while a more elaborated specific training of specialist music teachers will enable them to perform their duties in a better way by offering to pupils music both from host and mother countries. The co-operation between teachers from host and sending countries for the selection of the proper music material is considered necessary. The production of relevant music books containing songs from various cultures is considered of utmost importance. Other media like tapes, cassettes, etc, with music from various cultures would also be of great help, both in teacher training and to practising teachers.

The Council of Europe should encourage the production of such teaching media in its member states.

9. CONCLUSIONS OF THE GENERAL RAPPORTEUR
(adopted by the participants)

The participants unanimously agreed that the course had made it possible to highlight the importance of interculturalism as a fundamental aspect which had to guide the teaching and co-education of children and young people, both migrant and indigenous, in multi-vitality. It was necessary to take advantage of this historic occasion, which resulted from the fact that cultures, practices and expressions which hitherto had been unknown to one another had now come into contact to their mutual enhancement.

Obviously, interculturalism would not take place automatically. Nevertheless, this option did not encounter more difficulties than any others. Furthermore, it certainly constituted the best possible response to the problems arising out of the co-existence of populations of differing cultures in a world of every-increasing mobility which was changing rapidly as a result of the inter-action of cultures which co-existed and exerted mutual influences.

Accordingly, interculturalism must gain the support of all relevant governmental authorities including those in charge of education and be backed up by determined institutional measures.

With that in mind, the intercultural training of teachers could be seen to be an urgent and priority task. Both in the host and the sending countries (which were in fact also host countries because of foreign immigration and the return of some of their nationals) the future teachers (initial training) as well as teachers already in service (in-service training) had to become aware of the multicultural nature of many of our schools and communities, and be equipped to provide an adequate response, because it was part of the educationist's task to foster the trends of this social force by intercultural dialogue, so that co-existence became a synonym for a coming together, the exploitation of potential assets and mutual enrichment.

In that connection, the fact that the course had been prepared and guided by a joint Franco-Portuguese team could be regarded as an example of the type of experiment which should be promoted in future.

Furthermore, the course had made it possible to study in depth the important dimensions of social factors, cultural images and the methodological conditions for approaching intercultural practices.

Among the obstacles encountered by the dialogue between cultures, reference should first made made to the dominant position of the host cultures in relation to the immigrants' cultures of origin, and then to the presence, often not perceived, of stereotypes which simplified the individual's ideas of his culture, to say nothing about the other one. It was necessary to understand how these clichés actually operated, to show to what extent they were partial and to construct images which reflected as faithfully as possible the true situation in the host and sending societies. That did not mean rejecting the emblematic value in each culture, it meant contributing a multiplicity of views (sometimes even contradictory, because no culture was without contradiction). As a result of this plurality, intercultural teaching must be extremely flexible, both in place and in time. On the basis of these prerequisites, andwith the help of the methodological contributions to teaching practice which has been made during the past few days, the participants formulated a number of recommendations (cf reports of the working parties) which could be summed up as follows.

1. Recommendations concerning the training of teachers

1.1 The intercultural training required did not only concern teachers in the host and sending countries who worked with migrant children, but

- all teachers in the host and sending countries, whether they taught migrants or not;
- others active in the field of education;
- staff in the different administrative structures of the education system.

Information would also be useful for the partners in education, ie the parents and the migrants' and/or native cultural associations represented in the community.

1.2 Such training should prompt the teachers (and others active in education) to become aware of the various cultural expressions present in their national cultures and in the migrant communities as well as the ethnocentric and racist aspects of school curricula, textbooks and other educational tools.

1.3 Initial training would have to give an important place to the fundamental components (sociological, statistical, education) of inter-culturalism, whilst in-service training of problems arising out of the everyday task of teaching migrant and native children.

1.4 It was also necessary to stress the importance of integration in the teams of foreign teachers, because the quality of intercultural co-operation between pupils depended on that between their teachers.

1.5 Co-operation between host and sending countries was vital in all fields: teacher training in the sending countries before the teachers left and in the host countries (organisation of joint seminars, study visits, exchanges bursaries, information, the media, etc ...)

1.6 Teachers in the sending country played an important part for migrants in the host country by acting as links between culture of origin and the new cultural environment. In that connection, they should be able to communicate in the local language.

2. Recommendations concerning the perception of cultural images

2.1 The difficulties arising out of the stereotyped perception of geographical historical and sociological facts constituted considerable problems for teachers involved in the education of migrant and native children. It was considered necessary to equip teachers with relevant, precise, and up-to-date data and information.

2.2 Similarly, a lack of information about contemporary life, the economy and the cultures of the sending countries constituted a very real problem. This had to be remedied.

2.3 Teachers should take into account not only the cultures of the sending countries, but also forms of cultures which had developed in the migrant countries as a result of interaction with those of the natives.

2.4 The inclusion in school curricula of cultural elements related with the study to minorities would promote reciprocal social understanding, prevent the migrants being isolated and make for the mutual enrichment of the cultures represented in the local community.

3. Recommendations concerning the use of authentic documents and intercultural teaching

3.1 Teachers should be in touch with the realities of everyday life in both the host and the sending countries. The mass media provided first class information in that field. The use of living, topical and interesting genuine documents could promote intercultural education.

3.2 The study of authentic documents (meaning all documents useable in teaching or training but not produced to that end) did, indeed, make it possible to

- analyse and understand stereotypes, thanks to the study of documents and types of behaviour;

- motivate the pupils, make use of their experience, facilitate integration into the host community and enrich the pupils' intercultural knowledge;

- supplement the information provided by textbooks and make it more alive.

However, authentic documents must not replace teaching material as such (eg textbooks), which still had a specific function. It was necesssary to harmonise the use made of the two types of teaching aids.

3.3 Accordingly, the training of teachers should include an introduction to the use of various types of authentic visual, oral and audio-visual documents, based if possible on concrete cases.

3.4 Authentic documents should be used on a regular and systematic basis, otherwise the effect would not be lasting.

3.5 Such documents could be provided by the pupils and taken from their everyday environment, thus establishing links between the school and the home.

3.6 More effective distribution circuits for authentic documents which could be used for intercultural purposes should be set up with the co-operation of the host and sending countries.

3.7 Intercultural activities should be taken into account in the cultural programmes and practices of the various European countries, inter alia in subjects such as history, geography, artistic expression.

3.8 The field of sensitivity and artistic expression was comparable in all cultures. It could be particularly stimulating for the intercultural approach. To hear, see or understand a foreign artistic expression might well provide a key to the recognition of various cultures. Furthermore, by means of intercultural practices it was possible to enliven education in the Arts, thus contributing to mutual cultural enrichment.

It also seemed essential to introduce into teacher training instruction on teaching based on the development of artistic sensitivity and expression, for example music. Co-operation between teachers from the sending and host countries was essential, particularly for the selection of representative material. The production of artistic teaching media of a multi-cultural nature was highly desirable.

4. Recommendations concerning the Council of Europe's contribution

The Council of Europe's contribution was necessary in the fields where needs were seen to be greatest, notably for:

4.1 Supporting the production of audio-visual teaching aids for teacher training and the dissemination of information concerning the pioneer work already done in this field;

4.2 The study in depth of mutual images, and of ethnocentism in teaching materials, through the promotion of relevant activities in member states and through a review of updating of the Council's past work in these fields.

4.3 The production of comparative studies in fields such as religion, the family structure, society, cultural values and practices, since information on these matters was extremely useful for the migrants;

4.4 The production by the member states and the dissemination of teachers' guides and other relevant reference works on methods for using the mass media and authentic documents in intercultural teaching;

4.5 The dissemination and publication of intercultural documents already produced which illustrated methods appropriate to intercultural teaching.

4.6 The generation of further seminars and working groups to explore different aspects of the vital but complex field of intercultural teacher training.

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A N N E X E I I

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    Belgium (DECS/EGT (79) 103)
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